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SELECTIONS.

DESTINY OF THE REPUBLIC.

[From Judge Story's Address.]

"When we reflect on what has been, and is now, is it possible not to feel a profound sense of the responsibility of this Republic to all future ages? What vast motives press upon us for lofty efforts.—What brilliant prospects invite our enthusiasm. What solemn warnings at once demand our vigilance, and moderate our confidence.

The old world has already revealed to us its unsealed books, the beginning and end of all its own marvellous struggles in the cause of liberty.—Greece, lovely Greece, "the land of scholars and the nurse of arms," where sister republics in fair processions chanted the praises of liberty and the gods, where, and what is she? For two thousand years the oppressor has bound her to the earth. Her arts are no more. The last sad relics of her temples are but the barracks of a ruthless soldiery, the fragments of her columns and her palaces are in the dust, yet beautiful in ruin. She fell not when the mighty were upon her.—Her sons were united at Thermopylae and Marathon; and the tide of her triumph rolled back upon the Hellespont. She was conquered by her own factions. She fell by the hands of her own people. The Man of Macedonia did not the work of destruction. It was already done by her own corruptions, banishments, and dissensions.—Rome, republican Rome, whose eagles glanced in the rising and setting sun, where and what is she? The eternal city yet remains, proud even in her desolation, noble in her decline, venerable in the majesty of religion, and calm as in the composure of death. The malaria has but travelled in the paths worn by her destroyers. More than eighteen centuries have mourned over the loss of her empire. A mortal disease was upon her vitals before Cæsar had crossed the Rubicon; and Brutus did not restore her health by the deep probing of the Senate chamber. The Goths and Vandals and Huns, the swarms of the north, completed only what was already begun at home. Romans betrayed Rome. The legions were bought and sold; but the people offered the tribute money.

And where are the republics of modern times, which clustered around immortal Italy? Venice and Genoa exist but a name. The Alps, indeed, look down upon the brave and peaceful Swiss in their native fastness, but the guaranty of their freedom is in their weakness, and not in their strength. The mountains are not easily crossed, and the valleys are not easily retained. When the invader comes, he moves like an avalanche, carrying destruction in its path. The peasantry sinks before him. The country is too poor for plunder, and too rough for valuable conquest. Nature presents her eternal barriers on every side to check the wantonness of ambition; and Switzerland remains with her simple institutions, a military road to fairer climates, scarcely worth a permanent possession, and protected by the jealousy of her neighbors.

We stand the latest, and, if we fail, probably the last experiment of self-government by the people. We have begun it under circumstances of the most auspicious nature. We are in the vigor of youth. Our growth has never been checked by the oppressions of tyranny. Our constitutions have never been enfeebled by the vices or luxuries of the old world. Such as we are, we have been from the beginning, simple, hardy, intelligent, accustomed to self-government and self-respect.—The Atlantic rolls between us and any formidable foe. Within our own territory, stretching through many degrees of latitude and longitude, we have the choice of many products, and many means of independence. The government is mild. The press is free, Religion is free. Knowledge reaches, or may reach, every home. What fairer prospect of success could be presented? What means more adequate to accomplish the sublime end? What more is necessary, than for the people to preserve what they themselves have created!

Already has the age caught the spirit of our institutions. It has already ascended the Andes, and snuffed the breezes of both oceans. It has infused itself into the life blood of Europe, and warmed the sunny plains of France, and the low lands of Holland. It has touched the philosophy of Germany and the North, and, moving onward to the South, has opened to Greece the lessons of her better days.

Can it be that America under such circumstances can betray herself? That she is to be added to the catalogue of Republics, the inscription upon whose ruin is, "They were, but they are not." Forbid it, my countrymen; forbid it, Heaven.

I call upon you, fathers, by the shades of your ancestors, by the dear ashes which repose in this precious soil, by all you are, and all you hope to be; resist every project of disunion, resist every encroachment upon your liberties, resist every attempt to fetter your consciences, or smother

er your public schools, or extinguish your system of public instruction.

I call upon you mothers, by that which never fails in woman, the love of your offspring; teach them, as they climb your knees, or lean on your bosoms, the blessings of liberty. Swear them at the altar, as with their baptismal vows, to be true to their country, and never to forget or to forsake her.

I call upon you, young men, to remember whose sons you are; whose inheritance you possess. Life can never be too short, which brings nothing but disgrace and oppression. Death never comes too soon, if necessary in defence of the liberties of your country.

I call upon you, old men, for your counsels, and your prayers, and your benedictions. May not your grey hairs go down in sorrow to the grave with the recollection that you have lived in vain. May not your last sun sink in the west, upon a nation of slaves.

No—I read in the destiny of my country far better hopes, far brighter visions.—We, who are now assembled here, must soon be gathered to the congregation of other days. The time of our departure is at hand, to make way for our children upon the theatre of life. May God speed them and theirs. May he, who at the distance of another century, shall stand here to celebrate this day still look round upon a free, happy and virtuous people. May he have reason to exult as we do. May he, with all the enthusiasm of truth as of poetry, exclaim, that here is still his country.

"Zealous, yet modest; innocent, though free; Patient of toil; serene, amidst alarms; Indefatigable in faith; invincible in arms."

DR. BEECHER.

We have copied the following from the Portland Yankee. They are the closing remarks on a revival season at New Haven, made probably by an enemy to revivals of religion; but the description is so vivid and the scene withal has so much of sublimity in it, we have deemed this much worthy of a place in our columns. We should be extremely doubtful of the genuineness of a reformation produced under such circumstances.—*Baptist Herald.*

"The inhabitants who were curious to hear the famous Dr. Beecher, began to pour out from all parts; and roll on, like a vast tide, toward the house, which was quickly filled to overflowing. * * *

Then was apparent the minute attention to effect. The building was kept dark and sepulchral. The lamps were few and dim. Just a blaze of light about the pulpit, and the remote parts obscure and uncertain. The bell continued to toll heavily. More than an hour had elapsed since the assemblage of the congregation, and yet they remained waiting anxiously, every peal of the bell, toll—toll—falling with intenser weight upon their spirits; filling the gloom with images of the past and the future; and summoning up thoughts and associations of the tombs and the dead—passing along over their minds like funeral processions. I felt my blood run chill, said my friend, as I stood there in the midst of the vast multitude—their faces all turned up to the light, looking ghastly and distorted in the pale blaze that fell upon them.

At length an opening was seen near the door, and as the crowd gave way, there advanced swiftly up the aisle, a dark haggard shape, looking less like a man than like a troubled spirit. The mass of faces closed again, densely, behind him, as he ascended, with a rapid pace, the steps of the pulpit, and stood forth to the eyes of the people. As it were, a rush of silence passed over the congregation; and as the bell struck its last peal, there settled down upon the house a breathless hush. The preacher stood for a moment solemnly; then clasped his hands, shut his eyes, and murmured an inaudible prayer. The hymn was selected—deep, despairing, and trembling—the music, a dirge. Then came the sermon. He named his text, and dashed at once into the heat of his exhortation. "I must read away," he said—and extending his long bonny arms to the utmost, he swept the air with intense slow earnestness—"I must read away the veil of time, and show you the terrors of eternity." He descanted on repentance and condemnation; on the vast influences, the almighty intelligence, the regeneration from the chaos of sin, and a thousand crowded incoherences, shadowy and fearful; and then broke at once upon hell and its torments. He leaned far—far over the pulpit; and peered, as it seemed into a profound beneath him;—his eyes started out and distended, and his lip quivered. It was then—

"The roused ocean of deep hell,
Whose every wave break on a living shore,
Heard of the dam'd, like pebbles."

He heard their howling and gnashing of teeth, and shuddered. He saw the smoke of their torments go up, a cloud, living, palpably, terrible—and covering his eyes, turned away. His voice became low and husky, until it sunk into silence.

The effect was tremendous. Many would have fallen, but that they were kept

up by the pressure of the crowd. And many would have cried out; but the silence was heavy upon them, and they could not lift it.—Like men in a dream they strove powerlessly. Then came the awful chant again—something about standing upon a precipice, slippery and in darkness; and hearing the torments going on beneath them.—(Here my friend repeated the hymn, word for word—he said the words were stamped upon his memory as with a branding-iron.) And then the prayer—the agonizing supplication—the writhing—the cry—the shriek of despair. Most of those assembled there that night went home they knew not how—many passed the remaining watches of it in howling and wailing—and some went out, for the remnant of their lives, maniacs."

ON FAMILY GOVERNMENT.

In spite of modern whims about liberty and equality, the government of a family must be absolute; mild, not tyrannical.—The law of nature, and the voice of reason have declared the dependence of the child on the parent. The weakness of youth must be supported, and the violence of youth repressed, by the hand of age and experience. Parental tenderness is too apt to degenerate into parental weakness. "If you please, child," and "Will you dear," are soon answered with, "No, I won't." The reins of government should be always gently drawn; not twitched like a curb bridle at one time, and dangled loosely at another. Uniformity in parents procures uniformity in children. To whip at one minute, and to caress, or let the culprit go unpunished for the same crime, at another, cannot fail to injure the force of parental authority. Consider before you threaten, and then be as good as your word. "I will whip you, if you don't mind me," says the parent in a passion. "I am not afraid of it," says the child. The parents flies towards it with a paroxysm of rage; the child prefers flight to broken bones. "You may go now, but you shall have your punishment with interest, the next time you do so." "I don't believe that," thinks the child. It is experience that gives the parent the lie. "But," say you, "whips and rods were the scourges of the dark ages; the present age is more enlightened; in it law is reason; and authority is mildness." Beware of that reason which makes your child dogmatical, and that mildness which makes him obstinate.

There is such a thing as the rod of reproof; and it is certain, that, in numberless cases, arguments produce a better effect than corporal punishment. Let those be properly admonished, in case of disobedience: if ineffectual try the harsher method. Never begin to correct till your anger has subsided. Cease not till you have subdued the will of the offender: if you do your authority is at an end. Let your commands be reasonable. Never deliver them in a passion as though they were already disobeyed; nor with a timid distrustful tone, as if you suspected your own authority. Remember that scolding is directly the reverse of weighty reasoning. It is the dying groans of good government. Never let it be heard under your own roof, unless you intend your house should be a nursery of faction, which may, at some future time rear its hydra head, not only against you, but against the parents and guardians of our country. Patriotism as well as charity, begins at home. Let the voice of concord be heard in your family; it will charm your domestics to a love of order.

THE RESURRECTION.

There cannot be a more striking instance, how emphatically every doctrine of the gospel has a reference to practical goodness, than is exhibited by St. Paul; in that magnificent picture of the resurrection, in his Epistle to the Corinthians, which our church has happily selected; for the consolation of survivors at the last closing scene of mortality. After an intercession as triumphant as it is logical, that because "Christ has risen, we shall rise also;" after the most philosophical illustration of the raising of the body from the dust by the process of grain sown in the earth, and springing up into a new mode of existence; after describing the subjugation of all things to the Redeemer, and his laying down the mediatorial kingdom; after sketching with a seraph's pencil, the relative glories of the celestial and terrestrial bodies; after exhausting the grandest images of nature, and the dissolution of nature itself; after such a display of the solemnities of the great day; as makes this world shrink into nothing; in such a moment, when, if ever, the wrapt spirit might be supposed too highly wrought for precept and admonition, the apostle, wound up as he was by the energies of inspiration, to the immediate view of the glorified state, the last trumpet sounding—the change from mortal to immortality effected in the twinkling of an eye—the sting of death drawn out—victory snatched from the grave—then, by a turn as surprising as it is beautiful, he draws a conclusion as unexpectedly practical as his premises are grand and awful. "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord." Then at once by another quick transition, resorting from the duty to the reward and winding up the whole with an argument as powerful as his rhetoric had been sublime, he adds—"Forasmuch as ye know that your labor is not in vain in the Lord."

[From the Northern Star.]

"It is good to have a thought for the seasons that pass away."

AUTUMN.

Hardly are we sensible that seed time is with us, before harvest intrudes and the scene is shifted. Scarcely has summer opened its flowers, and called from the bosom of the earth the herbage with which she arrays herself as a garment, when the autumnal chill of coming winter lays them again in the dust. Like the fashions of the crowd do they pass away, and what was the ton of yesterday, is not in existence to-day—the western wind that then blossomed, now blights. Summer was, and passed away. Autumn is now, and will be gone in a moment.

The season of Thanksgiving has again come around, and reminds one of the many autumns which have passed away like the shadows of evening or the dreams of sleeping hours—like the dew of a summer morning, which sparkles for a season and is dissipated and seen no more forever. Again the revolution of seasons has bro't around the Christian Festival of our Fathers; when sons and daughters that have been for years scattered over the face of the country, are drawn again to the fireside they loved in their childhood, and to the arms of those parents they honored in their youth—the autumnal morning is again seen in all the brilliant beauty and dazzling frost-work of olden time, and the evening closes upon the same rural scenes; far back as the memory can reach, all is similar in nature—the same yellow sun now lies on the hill-top that ripened the harvests of our fathers, the same wind blows, the same rains fall; as they formerly fell, so now come down the leaves of the forest:—There is no change, save in man; no alteration but in the friends and neighbors we once knew.

But if there be no change in nature, how much greater the contrast. The wheel of time has made another revolution, and is again strewing the earth with the ruins of the vegetable world—how many human bodies will they cover that greeted the Spring with joy and mirth?—how many children are fatherless, how many ties near and dear to the heart are broken, how many friendships blasted, how many go down to the tomb and are buried with the season? Myriads that sported in the summer's sun, know not the winter's solstice. Every passing year, and month—every hour that leaves us, is a lesson of human suffering, and a record of earthly vanity: there is no thing, however good and pleasing it may appear in the distance, that will bear the test of possession. Every turn of Autumn must confirm all in the belief that happiness exists not here; that, although life wear out in one continued round of pleasure, and although we have all the luxuries that sweeten human life, yet here, in this world, there is nothing which man would bear the toils of life for. And, under this conviction, lives there one, who would stretch his arm over the grave of the season, and proclaim for him eternal misery, in the world which lies beyond human ken?

THEOLOGICAL AND HISTORICAL SKETCH.

During the two first centuries, religious instruction was given to those who were looking forward to the ministry, by lectures; and to the people mostly in private houses. Every distinguished presbyter and bishop had a catechetical lecture, which all who chose, attended. The method of preaching on the sabbath, so far as we can ascertain, was rather that of expounding.—Considerable portions of scripture were read and explained. The stateliness and formality of pulpit instruction were not then known.—Cecil thinks archbishop Leighton's commentary on Peter is the best specimen we have of primitive preaching.—Origen, who flourished in the third century, was the first who introduced the practice of selecting a discourse. He dealt much in abstract and philosophical disquisitions. With him a text was little more than a starting point; for he wandered much in the mazes of speculation. Houses of public worship were not generally erected till the fourth century. From the middle of the third century vital religion began visibly to decline; special seasons outpouring of the spirit became less frequent. In the east, this was owing in a great measure to the spread of error, occasioned by the prevalence of a false philosophy. In the west, prosperity operated upon the corruption of the church was relaxed, and the purity of the church was lost in proportion to its splendor.—Persecutions also were frequent and vio-

lent, so that the prominent bishops and presbyters were employed in refuting error, or defending the oppressed. This gave a character of bitterness as well to their preaching, as their writings. From the 5th, to the 16th century, there are few materials from which we can derive any authentic history of the pulpit. Preaching degenerated into cold metaphysical disquisitions. The subtleties of the school-men supplanted the simple truths of the gospel. The gloom and ignorance of monasticism quenched the light and chilled the fervor of piety. This long period of time for want of good writers, may be compared to desolate wilds, in crossing which, the weary traveller is doomed to spend whole days, without meeting one object attracting enough to relieve the unvarying picture of lonesomeness and sterility. It has often been justly observed that no literary loss is more hopeless than that of historical records. At the Reformation, the pulpit became the seat of truth and holiness. The thunders of one world shook the very centre of the other; the deep sleep of error and superstition was effectually broken; and the arrows of the Spirit, which are the truths of the Gospel became sharp in the hearts of the King's enemies. The pulpit in Germany, France, and England, was occupied by men who wielded a mighty influence—a power went out from it that shook the foundations of spiritual and political tyranny. Since the reformation, the pulpit has been regarded as an engine of immense power. The more unpretending and humble its occupants, the stronger is its hold upon the public mind, and the wider its influence over the community.—"An enlightened, holy, and powerful ministry," says an able writer in the London Review, "is one of the greatest blessings that can enrich the Christian church. It is the best security against error, and a spirit of delusion; it annihilates sectarian prejudices where they exist; and keeps them at a happy distance where they never have been indulged. By its mighty operation, good principles are widely diffused and luminously displayed, in the consistent and blameless deportment of those who are brought under their influence."

INFLUENCE OF YOUNG MEN.

When Catalano attempted to overthrow the liberties of Rome, he began by corrupting the young men of the city, and forming them for deeds of daring and crime. In this he acted with keen discernment of what constitutes the strength and safety of a community—the virtue and intelligence of its youth, especially of its young men. This class of persons has with much propriety, been denominated the flower of a country—the rising hope of the church and society. Whilst they are preserved uncorrupted, and come forward with enlightened minds and good morals, to act their respective parts on the stage of life, the foundations of social order and happiness are secure, and no weapon formed against the safety of the community can prosper.

This, indeed, is a truth, so obvious, that all wise and benevolent men, whether statesmen, philanthropists, or ministers of religion, have always felt a deep and peculiar interest in this class of society; and in all attempts to produce reformation and advance human happiness, the young, and particularly young men, have engaged their first and chief regards.

How entirely this accords with the spirit of inspiration, it is needless to remark. Hardly any one trait of the Bible is more prominent than its benevolent concern for the youthful generations of men. On them its instructions drop as the rain, and distil as the dew; around their path it pours its purest light and sweetest promises; and by every motive of kindness and entreaty, of invention and warning, aims to form them for duty and happiness, for holiness and God.—*Haves.*

VIRTUE.

Virtue is the daughter of Heaven; happy those who cultivate it from their infancy; they pass their youth in serenity, their manhood in tranquility, and their old age without remorse. There is nothing in this world fit to be compared with it; all its wishes and desires tend to celestial enjoyments, which are not liable to change.—The virtuous man looks back on his past conduct without regret, because his fate cannot but be happy. His mind is the seat of cheerfulness, and his actions are the foundations of felicity; he is rich amidst poverty, and no one can deprive him of what he possesses; and he is all perfection for his life is spotless; and he has nothing to wish for, since he possesses every thing. Alexander was celebrated for his courage; Ptolemy for his learning; Trajan for his love of truth; Antoninus for his piety; Constantine for his temperance; Scipio for his continence, and Theodosius for his humility. O! glorious virtue, which, in some way or other, rewards all its admirers, and without which, there can be no real happiness.

Do good to your friend, that he may be more wholly yours; to your enemy, that he may become your friend.

THE INTELLIGENCER.

SPARKING THE TRUTH IN LOVE.....PAUL.
GARDNER, FRIDAY, NOV. 21.

A "CLUB" LAW. We last week promised to present our readers and the public with a specimen of the literature and christian spirit of some of the orthodox students of Bowdoin College. If the authors of it do not know now—as they will know when they get to be men—in what respect their reputation can suffer most painfully and permanently, they will find out that no greater punishment can be inflicted upon them than that the following should be extensively read and that their names should be remembered. It is copied from the advertising columns of the Brunswick Free Press, of Nov. 4. Our readers will not wonder, after reading it, that the editors of that paper would not insert it without being paid for it as an advertisement—thereby showing their own conviction of the contemptible character of the article and their unwillingness to assume any responsibilities connected with it.

Reading Room, Bowd. Coll. Nov. 3, 1828.
MR. WILLIAM A. DREW:

A short time since, some one or two of the members of our Reading Club, happening to cast their eyes upon a thing, which has been for several months lying on our shelves, almost unnoticed, sacrilegiously called the "Christian Intelligencer," observed something called a review of a lecture by the President of Bowdoin College, published by request of the Students &c. They had the curiosity to glance over a few of the Columns, devoted to this Review, and quickly found them to be stuffed, with base scandal and unmerited abuse both of the Author and of the Publishers of this lecture; also, among the rest, a boast that the "friends of President Allen" (that is, the Students of Bowdoin College) "could not keep your Review out of the Reading Room." This circumstance was mentioned to others, which led to a perusal of the whole review! An immediate hissing disgust, was manifested by the club and it was inquired, with a good deal of curiosity, "how the thing came here." The answer was, that it crept in, free of charge, by the kindness of Mr. Drew, or some friend of his. Without delay, a meeting of the club, was called on the 31st, October, and the following motion made.—That Mr. DREW be requested, no longer to forward to us the "Christian Intelligencer" (for it was directed to us;) which motion passed. Farther, that a Committee of three, be chosen, to communicate to Mr. DREW, the above vote, accompanied with such remarks as they may think proper, provided, however, that they lay this communication, in some of our papers, before publication.

We have the honor to be,
M. SOULE,
D. P. BAILY, } Special Committee.
G. W. COLE.
Approved by the Club Nov. 3.
Attest GEORGE W. COLE, Sec.

We cannot consent, seriously, to reply to so much juvenile vanity and impudence as are manifested in the above. Both the article and the authors of it are beneath the merit of a formal notice. All we shall say of them, is, that if after attending Bowdoin College one, two, or three years, they have not yet learned how to spell some of the most common words in the English language;—nor how to punctuate better than to separate a nominative from its verb by a comma;—nor how to derive a participle from a regular verb;—nor when to use capitals instead of small letters, and vice versa;—nor how to construct a sentence harmoniously;—nor how to manifest some traits of good breeding;—nor how to tell the truth when "lying" answers a poorer purpose,—they ought to have a double dose of the oil of birch from their tutors, or be expelled from the college as a "scandal" to the institution. "How the things came there," with no more literary qualifications than they have manifested in the above, we pretend not to know: but this we do know, that if the faculty is not ashamed of such "sacrilegious" (?) productions from the students of the friends of the college out of Brunswick are,—and that to a mortifying degree.

One remark, however, is due the public from us. A member of the Committee of the Reading Club in Bowdoin College last spring, sent our publisher a request to direct his paper to the Club,—as some other religious papers were sent them—gratis. Mr. Sheldon returned answer, that he had no disposition to send his paper where it might not be generally acceptable, and declined complying with the request. Subsequently an order came, enclosing one dollar, directing him to send the paper for the term of six months to the Club, per mail. This order was of course complied with; and the paper was regularly taken by the Club from the Brunswick Post Office until it was stopped, they paying the postage therefor. This is the way our paper "came there,"—not "by the kindness of Mr. Drew," for he has nothing to do with the paper but to edit it, as "M. Soule, D. P. Baily and G. W. Cole" might have known if they had known the difference between a publisher and an editor:—it was

sent there by being ordered and paid for. And when the six months were out, the paper of course stopped going to the Club. After this, however, it seems a select few of the young mad caps, wishing to discharge their bile, got together and voted to direct us to stop it! Was Pres. Allen concerned in the Club Law they are said to have passed? For the credit of the college we hope not. As for the "Review," it is before the public, and speaks for itself. "Hissing" is powerful argument, no doubt; serpents are eloquent in the use of it.

"WORTHY OF BEING REPORTED." In looking over the "Report of the N. Hampshire Missionary Society," inserted in the N. H. Observer of Nov. 5, we find the following, which we agree is worthy of being reported:—

"Two facts from Rev. Mr. Arnold's mission of six weeks at Bristol, appear worthy of being reported. One is, that 10 or 12 give evidence of having experienced a saving change of heart. The other is, that \$30 were contributed to constitute Mr. Arnold a life-member of the New-Hampshire Missionary Society. And \$20 of that sum were given by a young lady who obtained it by manual labor."

This young girl must have labored, according to what female wages in the country are generally, no less than forty weeks or about ten months to have earned the sum of \$20, expending nothing in the mean time for her own clothing, &c.; and yet this Rev. Mr. Arnold could have the hardihood to take away these important earnings of this poor girl to make him a life-member of a Missionary Society! Really we have seen nothing for some time that goes beyond this for meanness and cruelty. Yes, this "fact is worthy of being reported;" and worthy of being recorded too to the disgrace of Mr. Arnold and all others who were concerned and rejoice in such unrighteous gains. But will it be said the girl offered to give this sum freely, and therefore there was no impropriety in taking it? Suppose the little creature did offer to give it, after having been persuaded or threatened as she probably was, to do so; does this fact make Mr. Arnold appear any less contemptible for taking it? A child under the influence of terror may offer to give a ruffian all he possesses; is the ruffian any less guilty for taking it than if he extorted it by physical strength? So a young, poor, laboring girl may have her fears or other passions wrought upon until she is induced to give these clerical beggars her hard-earned dollars and render herself thereby poor and wretched; ought these men therefore to escape the censures of an indignant public? There are cases in which "the receiver is as bad as the thief."

We wish we knew the christian name of this Mr. Arnold. It ought to be published in full to the world; that people might identify him wherever he goes. It ought to be printed in large capitals, and posted up at every corner, signifying that "Rev. — Arnold is a life-member of the N. H. Missionary Society, at the expense of ten months hard service of a poor, laboring girl!"

In the same Report we find the following, which is deserving a passing notice:—

"The revival which had commenced in Colebrook before our last anniversary, continued till Rev. Mr. Thatcher's health failed, so that he was laid by from his labors; then the revival subsided."

—So true it is, that these excitements depend upon the management of some crafty man for their existence, and subside when he can no longer labor at his vocation. We shall say nothing of the great mercy on the part of God manifested towards the people in Colebrook in obliging Mr. Thatcher to "lay by from his labors." From that time it appears "the revival subsided;" it would be impious to deny that the hand of God was in this thing. But he never opposes his own work. Therefore this work was not of God.

BALFOUR'S REPLY TO ALLEN. We are happy to learn from the Trumpet that Mr. Balfour's reply to Dr. Allen, written in form of a letter to Dr. A. is now published and for sale in Boston. It is a large duodecimo pamphlet of seventy pages. The editor of the Trumpet says, it is written in Mr. Balfour's pungent, candid, matter-of-fact manner, and that it cannot fail of carrying conviction to the mind of the inquirer after truth. We are daily and hourly expecting a supply of the work. As soon as received we shall be able to answer all orders for the Reply, whether made to us verbally or sent by letter. The price is only 25 cents per copy. Every Universalist ought to have a copy of it. We hope our friends will endeavor to circulate the Reply as extensively in this state as the orthodox have circulated Dr. Allen's Lecture.

Trumpet and Universalist Magazine. Rev. RUSSELL STREETER has transferred his interest in the Trumpet to Rev. THOMAS WHITTEMORE, who is now sole editor and proprietor of that paper. Br. Whittemore is already favorably known to the public as having been one of the editors of the Magazine for a number of years before, and at the time when, it was enlarged and united with the Trumpet.

Christian Telescope and Thursday Morning Courier. We have received the first No. of the Christian Telescope, enlarged to the size of this paper. It is edited by Rev. DAVID PICKERING and Rev. J. FRIEZE, late editor of the Wilmington, N. C. Liberator. In such hands it cannot fail of being a useful and interesting publication. We hope it may have an extensive patronage.

When we purchased this paper and enlarged it to its present size a year ago last January, there was not another paper in our order printed on a whole royal sheet. Soon after we enlarged, the Liberator followed the example; subsequently the Universalist Magazine in Boston, advanced to the same measure, and now the Telescope, in Providence, comes out as large as either of us. In a short time, too, the Religious Inquirer, (Hartford,) is to appear in the same size—so that we shall have quite a family of folios, and no one can claim exclusive patronage on account of its greater dimensions. Well, we rejoice in all this; we are glad to see our papers improve, and hope they may all have a satisfactory patronage.

Br. Frieze has settled over the North Providence Universalist Society; we are glad to welcome him again to New-England, but hope his leaving Wilmington is not to be received as an evidence that our cause is not in a prosperous condition at the south. We believe that the ministers of truth are much needed there.

The first public avowal both of Universalism and Unitarianism, in the United States, was made about 70 years ago by Rev. Dr. Mayhew, of the West Church in Boston, in a Thanksgiving discourse preached by that divine.

A pious gentleman in Onondaga, N. Y. lately travelled on foot four miles on Sabbath afternoon in order that he might take passage in a "Pioneer" stage on Monday morning, which did not travel Sundays.

Correction. In giving an account of the erection of the new Universalist meeting-house in Brunswick, week before last, there was an omission in print that made us say the building is situated not far from the village. It should have read, "not far from the centre of the village;" for it is in the village of Brunswick.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

CONFERENCE ON PRAYER.

C. Do you not think daily, weekly and monthly prayer meetings are important to promote a revival of religion?

U. Yes, Sir, religion of a certain kind. Each sect have their prayer meetings in order to build up their own church. But one sect have no charity for another.—Their creeds or systems of faith and doctrine are so different that they have no fellowship for each other. Calvinists and Arminians are as opposite in their leading points of faith as light and darkness. But they are equally engaged to make their prayers.

C. These sects, Sir, believe in the most essential doctrines, namely, the trinity, the atonement, and endless misery. If they admit these, and are a praying people, have missionaries, and reformations, they consider one another christians. But Unitarians, Universalists and Non-professors ought not to be considered christians.

U. From what I have observed, respecting the temper and conduct, of those whom you think are no christians, I am ready to think, there is as large a proportion of fearers of God and workers of righteousness among them, as among persons of an opposite description. Some orthodox ministers have admitted that there were as many christian people in proportion to the whole number in their societies, or out of the church as in their churches.

C. There are not many truly orthodox men who think so. If people were born of the spirit they would not be Unitarians, Universalists, or neglecters of the ordinances of Christ.

U. Do not the ministers and professors whom you call christian, seek themselves, and set up themselves, and become lovers of their own selves? 1. Do they not seek themselves? Why do they pray so earnestly and constantly for themselves and others, if they do not seek their own eternal welfare and happiness? 2. Do they not set up themselves? Why do they think they are the chosen of God, or shall be saved, while others will be eternally miserable, unless they set up themselves as objects of God's everlasting love, or as persons who have merited the divine favor? 3. Do they not love themselves? Why do they esteem themselves so much better than others, unless they are lovers of their own selves?

C. Men ought to love themselves, as they love their neighbor. And if they do better than others they ought to esteem themselves better. And it is their duty to pray for all men.

U. Do not many professors, make people believe that they are better, more lovely beings, possessed of more good will, than the Almighty, whom they represent as a God of vengeance, full of vindictive wrath against the sinner, whom he hates with a perfect hatred? And do not many people think if God was only as compassionate

and kind, as their ministers seem to be, they should love him, and trust him and be happy in thinking of him? Their ministers tell how much they love their souls, and how willing they are to suffer and labor and die for their salvation. The people think, surely, this must be a good minister, who is willing to do so much for them. But they doubt whether God is so willing to bless them. They say, God is able, but they doubt whether he is willing to save the souls of lost sinners, unless they will first save themselves from impenitence and unbelief. Hence people are led by such ministers to love and worship creatures even themselves, more than God. They put themselves up in God's place, and take the glory to themselves, which belongs to God.—Now if people will fall down and worship them, by assenting to their partial selfish creed, and acknowledge them as their reformers, and join their church, and serve them with their property, and wait upon them in their houses with the best they have, then they are good christians.

C. It is not pleasing to think the representation you give, is true.

U. What else can you make of it?—Ministers will pray to God as though they thought him able to answer them, by pouring out his spirit and regenerating sinners. They seem to speak as though God must do the work, and they wish to have it done, yet they talk of sinners being made endlessly miserable, if they do it not themselves.

C. Sinners are dependant on God for regenerating grace, but it is their duty to repent of their sins.

U. True: but the grand question is, will God give sinners repentance, in due time, as well as call upon them to repent, by his gospel?

C. Yes: he will give repentance to the elect; but to none others. But if others do not repent, though they are born with wicked natures, they shall be eternally miserable.

U. Here, Sir, we differ. If God can love one sinner so as to give him a new heart and a right spirit, he can love all as well. God is love without partiality and without hypocrisy. He has loved men, while enemies, and sent his Son to die for them. This was for the whole world.—This does not look like hatred and everlasting contempt. God is the Saviour of all men. He will have all men to be saved. He doeth all his will. S.

FOR THE CHRISTIAN INTELLIGENCER.

IS INSTRUMENTAL MUSIC ADMISSIBLE IN CHRISTIAN WORSHIP?

The answer to this question is so obvious, that a discussion of it will, by many, be thought unnecessary: Indeed, it seems hardly possible that any one who has read the scriptures with attention, should have made it a question. We find, however, some pious people doubting the propriety of using instrumental music in the church, and others rejecting it entirely. It is not the design of the writer to enter into an elaborate discussion of this subject, but he would just remark, that instrumental music, having by divine appointment, been introduced into the church under the Old Testament dispensation, and never forbidden under the New, is still lawful and proper; and also, that Jesus Christ, in the revelation which he gave to his servant John, has represented the worship of saints and angels in heaven, as consisting of both vocal and instrumental music; which is conclusive proof of the same thing. It is, therefore, the duty of saints on earth, not only to sing the praises of God, but also to "praise him with stringed instruments and organs." This thought is strikingly enforced in the following narrative, which, instead of further remarks, is here introduced:—

"On a beautiful evening in the month of May, I attended divine service in the Congregational church in the village of —."

The Rev. Mr. — delivered a solemn and impressive discourse from Ps. cl. 2. "Praise him according to his excellent greatness." The Rev. gentleman, after making some remarks on the greatness of God, endeavored to show, that it was the duty of all his rational creatures to praise him according to his excellent greatness. He observed, that the Psalmist in the 148th psalm, calls upon all things, both animate and inanimate, to praise God; and in the 149th and 150th, he calls upon all rational creatures to praise him with all kinds of musical instruments. He took occasion to remark on the error of those who disapproved of using instruments of music in the worship of God, since it appears to be so explicitly commanded in the 150th psalm, and many other passages of scripture. After enlarging on the duty of man to praise him in the most exalted strains, he added, "But our most exalted strains while on earth, fall infinitely short of his most adorable perfections. We must go to heaven and join the general chorus of saints and angels; we must spend an eternity in celebrating the praises of God and the Lamb, before we can have any adequate ideas of his excellent greatness." The service was closed by singing that excellent hymn of Dr. Watts,

"Come, let us join our cheerful songs,
While angels round the throne."

The choir of singers was assisted by an organ, and many of the congregation joined in this song of praise. The music was sublime, and I almost fancied myself in heaven joining with saints and angels in singing the praises of God.

After returning to my lodgings and reading the 5th chap. of Revelations, I retired

to rest, fell asleep and had the following remarkable dream:

I found myself in company with a particular friend, who had been dead some months; although in my dream, I had no recollection of the circumstance of his death. In the course of conversation, I mentioned, that I had not seen him for some time past, and inquired where he had been. His answer was, "I have been to join the general assembly and church of the first born in heaven, and to unite with that great multitude which no man can number, in singing those anthems of praise, which you have been reading in the 5th chapter of the Revelation of St. John." Those anthems, said I, performed by such a congregation of celestial beings, must be sublime beyond conception. It must be all harmony in those happy regions,

"No jarring strings, no voice but well can join,
Such concord is in heaven."

"There were a few individuals," said he, "a very small number, who seemed to be displeased, and turned their backs upon the congregation, because the four-and-twenty elders, who took the lead in those anthems of praise, had every one of them harps;—they said, they had always disliked instrumental music, and believed it ought not to be introduced into the worship of God; they would, therefore, withdraw and join themselves to some other congregation where instrumental music was not tolerated." Impossible! I exclaimed, with astonishment; there can be no such dissension in heaven! My astonishment and agitation were so great, when I pronounced these words, that I immediately awoke, and behold—it was a dream.

After I had recovered from the surprise occasioned by this strange dream, I fell into the following train of reflections:

Dreams, although for the moment, may appear like realities, yet we often find them to be incongruous and contrary to reason and common sense. The scriptures every where represent heaven as a place of perfect harmony and blessedness: "Nothing shall enter there that shall offend." In the chapter mentioned above, "every creature" is represented as joining in the general chorus, with saints and angels. We may, therefore, conclude, that in heaven, there are no dissenters, no minor sects; but whatever instruments of music may, or may not be there used by saints and angels, in celebrating the praises of God, no man will ever be admitted into "that holy happy place," with prejudices against any of the rules, orders and regulations of that house of God, but that all will join in the general chorus of "blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb for ever and ever."

These reflections have forcibly impressed upon my mind, the error of those who exclude instrumental music from their churches. Before the canon of scripture was complete, God often manifested himself to his people in dreams and visions; but now, "the only rule to direct us, is, the word of God contained in the scriptures of the Old and New Testament."—Would God have symbolized the worship of heaven by instrumental music, if he had forbidden his people to use it in worshipping him on earth?

Let the objector answer this question.

JUDAL.

FOR THE CHRISTIAN INTELLIGENCER.

CONVERSATION.

MR. DREW.—The following conversation took place not long since between a Universalist and a Calvinist, viz.

U. Do you believe that God is unchangeable?

C. I can readily answer you this question, the Bible says that God *changes not*, and I believe it.

U. Do you believe that God *hates* sinners bad enough to punish them to all eternity?

C. Yes, the Bible declares that God is angry with the wicked every day; and I believe that every person who does not repent and be baptised will be eternally miserable in the world to come.

U. Was you ever a Sinner?

C. Yes, I have been a great Sinner.

U. Now my friend, you have acknowledged that God cannot *change*, and that He *hates* sinners bad enough to punish them to eternity.—Then of course He *hated* you when you was a Sinner and notwithstanding you have repented and been baptised, He must still continue to *hate* you and will finally (according to your own belief) punish you in a terrible Hell through a never ending eternity. You dare not, Sir, presume to say, that your *changing* effected a *change* in the Almighty; you will therefore, Sir, perceive that you have brought yourself into a dilemma from which you cannot fairly extricate yourself.

C. I have often been told, that it was of no use to attempt to talk with Universalists on religion because they reason so unfairly, and now I find it very true.

U. I would thank you, Sir, to point out wherein I have been unfair with you in what I have now said; and if you do not, I shall think you are ashore in your doctrine, and cannot maintain it by scripture and sound reason.

C. I tell you, it is no use to argue with a Universalist—good day, Sir—

Let the candid reader judge which of these men was unfair, and which was placed in a perplexing dilemma. A. B. Freeport, 30th Sept. 1828.

THE CHRONICLE.

"AND CATCH THE MANNERS LIVING AS THEY RISE."
GARDINER, FRIDAY, NOV. 21, 1828.

RUSSIA AND TURKEY. We have for some time been waiting in expectation of important news from the Russian and Turkish armies, in hopes that, if received, it would come to hand about this time, so as to furnish a sort of stepping stone for the excitement about the presidency to descend easily and safely upon. But none as yet arrived; and the present feverish excitement seems destined to waste away in its own bitterness, without any cooling medicines to moderate its violence. The last advices from Turkey were received by an arrival at New-York last week, bringing intelligence from the beligerent parties down to Sept. 1. At that time the Russian army was still in the vicinity of Choumla. Nothing decisive had taken place, though spirited operations were being carried on. There have been a number of skirmishes, in which the Russians were generally successful.

Since the foregoing was in type we have received some important news by an arrival at New-York. We extract from the Mercantile Advertiser the following:—

Letters from Vienna, which appear entitled to credit, announce quite positively that the siege of Shumla has been raised, and that the Russians are in full retreat from before that formidable position. The late besieging army is further described to experience considerable embarrassment in the removal of the sick and wounded soldiers, who amount to the distressing number of between 30,000 and 40,000 men.—The calculation does not strike us to be exaggerated under the circumstances which have marked the progress of the war. The climate has been unwholesome, the provisions scanty, the attacks of the Turkish army incessant, and the losses in action far beyond what has ever been acknowledged by the Russian bulletins, which bear the character with military men of being the least trustworthy documents yet published among civilized or semi-barbarous nations. The want of supplies may have been, as it is represented, one cause of the Russian retreat from Shumla; but we believe that a still more urgent motive was the ruinous approach of the Grand Vizier's reinforcement, the road for which to Shumla had been left completely open by the defeat and flight of Rudiger from Eski Stambul, and the amount of which reinforcement would carry the strength of the Turkish camp at Shumla to upwards of 30,000 men,—a force too serious to be trifled with by the Russians, seeing that even before the arrival of the Grand Vizier, they could not venture to attack Hessein Pacha singly, but were on the contrary exposed to frequent and sanguinary sorties on every point of their blockade.

The Paris papers of the 7th, reached us this morning. They contain a letter from Constantinople of Sept. 12th, which says:—"The Turks are still in the intoxication of victory; but great alarm had been excited by the landing of the Russians near Bourgas. On receiving this news, the Grand Vizier stopped at Adrianople; he appears to intend, in concert with Hessein Pacha, to attempt to relieve Varna. The measures for the defence of the capital are actively prosecuted. On the 7th of September, 15,000 Turkish cavalry landed at Dardanelles, and at the environs of Constantinople, and took the road to Shumla, but the taxes in the capital continue to increase, and business is at a stand. Great care, however, is taken to provide for the wants of the people."

IRELAND. Great disturbances exist in this ill fated country. The Protestants and Catholics are making efforts to intimidate each other and Parliament. The state of things in Dublin is said to be fearful. Throughout the country large meetings of the Catholics have taken place; and Government has been obliged to issue an order forbidding such assemblages. The poor Catholics seem to be pushed and goaded beyond endurance, and unless something is soon done by Parliament for their relief, it is to be expected that serious difficulties will take place.

An attempt has been made in Bogota, (Cartagena,) to take the life of Bolivar. Two hundred of the Artillery headed by their officers, attacked him in his own quarters, during the night, and he barely escaped their daggers by throwing himself out of a window. The object of the conspirators was not only to destroy Bolivar, but to elevate Gen. Santander to the Presidency.

"LIGHT HOUSE." Our good Brother Crandall has set up a light house in Wiscasset. We saw the light of it in Augusta on Monday noon,—and a very pretty and valuable light it was. If he keeps his lamps trimmed and burning with the genuine oil of truth and virtue, we have no doubt he may be the means of saving many a poor, lost, wandering soul, and conducting him into the haven of rest and happiness. But not to speak in figures. We have received the first No. of a new paper printed in Wiscasset by John Herrick, and edited by Rev. P. Crandall, of the Methodist church, called the *Light House*.—The number before us is intended only as a

specimen number; the regular publication of the paper not to commence till the 25th of next month. It will be devoted to Religion, Morality and Literature. It is handsomely printed on a fine small sheet, weekly, at \$1 per year in advance. Mr. Crandall established, and is now the editor we believe of the "*Genius of Temperance*" in Hallowell. We wish him success in his Light House.

A new Baptist paper has lately been established in Portland by Rev. Adam Wilson.—The editor is represented by the *Argus* as having said sundry good things in his editorial *entree*; among which he declares that "truth, reason, argument, scripture, are authorities to which he promises to submit."—If he is as good as his word he will submit before long; for these are all against his system.

THE ELECTIONS. The great question is nearly settled. Gen. Jackson will, probably, be elected President. The electoral colleges meet in the capitols of the respective states in a week from next Wednesday and give the final vote. The voice of the majority should be heard with deference, and acquiesced in honorably.

New-York. Accounts of the result of the late electoral elections in this state are somewhat contradictory. From the best information we are able to obtain, we are inclined to think Mr. Adams has 16 and Gen. Jackson 20.

New-Jersey. This state has chosen eight electors by general ticket favorable to Mr. Adams.

Pennsylvania. The Jackson ticket of electors in this state have been chosen by an overwhelming majority.

Virginia. There is little doubt that the twenty-four votes of Virginia will be given to Gen. Jackson.

Delaware. The Legislature of Delaware has chosen three Adams electors.

Vermont. The Adams list of electors in this state is elected by a vote of six to one.

Rhode-Island. The election took place in this state on Wednesday last. No information as to the result has come to hand, but there is no doubt the Adams electors are chosen.

Ohio. Full returns from Ohio are not received. As far as received there is a majority for Mr. Adams.

Kentucky. But few returns from this state; Adams ahead.

The state of the votes as far as ascertained by report from the ballot boxes is as follows:

	Adams.	Jackson.
New-England,	50	1
New-York,	16	20
New-Jersey,	8	0
Pennsylvania,	0	28
Delaware,	3	0
Virginia,	0	24
	77	73

The votes in 55 towns in Somerset and Penobscot electoral district are—2721 for Adams and 1407 for Jackson—viz. in 23 towns in Penobscot, Adams 1064, Jackson 797; in 32 towns in Somerset, Adams 1657, Jackson 610.

The electoral votes in 37 towns in Oxford (which we believe embrace the whole district) are—for Adams 2830, for Jackson 2470.

Rev. Dr. Lord was inaugurated President of Dartmouth College on the 20th ult. Was he inaugurated as a Calvinistic dictator? If he was Dr. Allen of Brunswick was not. Let the state remember that Dr. A. uses his official power and patronage to build up orthodoxy and to pull down liberal christianity.

Hon. Martin Van Buren has been elected Governor of New-York.

Aeul Judgement. The Congregational meeting-house in Sutton, (Mass.) was totally destroyed by fire on the 4th inst.

In the East-Indies, by means of Telegraphs, information has been conveyed 400 miles in 8 minutes.

The snow storm (the first this autumn) which we had here a week ago last Wednesday, extended to Providence.

A public dinner was given in Boston on Saturday last, to Hon. Benjamin Russell, late editor of the Centinel. The editors of Boston are at variance only professionally. They quarrel amazingly in their papers, but when they are together they laugh at the sport, and are the greatest friends imaginable.

The New-Haven papers have explained the mystery about the famous Norridgewock "Shipwrecked Wanderer," and shown her to have been an impostor; but still, our newspaper editors are so fond of marvellous stories, that they continue to publish the long Massachusetts Journal story in their papers.

Connecticut.—Returns from 119 towns, being all excepting 9, give for the Administration 13,343 votes; opposite 4391.—The votes for hereafter districting the State were 8361 in favor, and 7640 against.

State House Lot.—General King, the Commissioner of Public Buildings, has been engaged for several weeks in leveling the grounds for our State Buildings, and having accomplished the object to the extent contemplated the present season, discharged the men who had been employed on Thursday last. We understand from Gov. King, that no ardent spirit has been used on the hill, by any of the men employed, and he mentions as very creditable to them, that there was no intimation from any one of his expectation or desire of having it furnished.

The earth to the depth of eight feet has been taken from the top of the Hill and so placed as to level the grounds below to a considerable extent. In doing this, a ledge of granite has been laid open, from which about four hundred tons—suitable for building, have already been taken, and from the quality, as well as the quantity of stone in this ledge, the Commissioner is satisfied that nearly all the Stone which will be wanted can be obtained from the place where the building is to be erected.

Maine Patriot.

Ex-President Monroe.—The citizens of Albemarle County, (Va.) have published recently an address to their fellow citizens, from which it appears that the last blow has been struck upon the property of Mr. Monroe, and that in consequence, houseless and penniless, he has left that neighborhood. We have for some time, says the National Advocate, understood that this result was inevitable, and that he would be obliged to leave a place which has been his residence for fifty years. It is not therefore improbable that he has or may become a resident of this city, where also resides one of his daughters, married to S. L. Governor, Esq. It is yet the object and the hope of the citizens of Albemarle, that Legislative aid will be extended in a case fraught with so much personal hardship, not in the way of a grant or pension, but as a remuneration for losses actually sustained by Mr. Monroe, while in the public employ.

A revolutionary patriot dead.—The Southern (S. C.) Patriot of Nov. 3d, is in mourning for the death of Gen. THOMAS PINCKNEY. He died in Charleston, (S. C.) Nov. 2d, full of years and honors,—after a lingering and painful illness of several months. Gen. P. distinguished himself during our revolutionary struggle, and particularly in the second war of our Independence, by his military talents and his great devotion to his country—and has been no less conspicuous in the private walks of life for his exalted social virtues. At the time of his decease, he was President General of the Cincinnati Societies throughout the United States, which office he held since the death of his brother General Charles C. Pinckney. His funeral was to have taken place Nov. 3d, and to be attended by the military and the different societies in Charleston.

We learn from the Courier, that the Tariff of the last winter has not had the effect of creating an increased demand for Wool. Many dealers in the article, supposing such would be its effect, made at shearing time large purchases, which are now on hand. From the same paper we learn that it is stated by one of the appraisers at this port, that the duties secured on cloths at the minimum points do not amount to so much under the present law, as they did under the former one, by one and a half per cent. This arises from the construction given to the law by the Secretary of the Treasury, which excludes the lists and headings from measurement, and abandons the principle which had hitherto been observed of adding 10 per cent. to the invoice value, and reckoning duty on the charges.

Thanksgiving in Vermont.—In the Legislature of this State, Mr. Dewey recently called up a resolution requesting the Governor to appoint Thursday, Nov. 27, for Thanksgiving. Mr. Bailey moved to amend it by substituting the first Thursday in December. The amendment was carried.—One argument urged by Mr. Bailey in favor of his amendment was, that as Congress had laid a new duty on molasses the good people of the Verdant State might be compelled to postpone their Thanksgiving, (as the Connecticut folks once did) for lack of that *sine qua non* in a true Yankee feast.

From Lima.—It is mentioned in the N. York Gazette that a letter from Lima, dated near the close of July, says—skirmishes between the Peruvians and the Columbian troops were frequent, and a war between the republics is considered inevitable. Sucre is reported to have surrendered to Gamara, commander of the Peruvians.

Crimes and Punishments.—A French paper says that the Grand Council of the Valais in Switzerland has published a decree abolishing the punishment of death. It is said that efforts to procure the adoption of a similar measure are making in Bavaria and Geneva.

The inhabitants of Portland are agitating the question, whether it is better to have a city government there.

The borrowing of Newspapers is a very unfair and hardly honorable practice.—Suppose the principle should be extended, and that people should take it into their heads to borrow the goods and wares of tradesmen, instead of purchasing them—what a pretty pass things would come to. How would a shoemaker stare if one should ask him for the loan of a pair of boots, saying "that he only wanted to wear them?"

Yet people borrow a newspaper; they only want to read it. For what other purpose is a newspaper published? N. Y. Gaz.

The route of the Military Road, which is to be opened between the waters of the Penobscot and Houlton settlement (Maine) has been explored and surveyed, under the superintendence of Q. M. Russell, and the saving of distance will be from 25 to 30 miles.

"Short reckonings make long friends." We trust that the desire is mutual between us and our patrons, that the friendship between us should be long. Let us then have short reckonings. Pay the poor printer his trifling dues before the year is out; you will then feel better satisfied, and he will also feel abundantly better.

TO CORRESPONDENTS.

The poetry of "M. P. S." shall appear in our next. Our friend in Kingston, N. H. is thanked for the contributions for our columns which came to hand a few days since. We shall be happy to hear from that correspondent often.

MARRIED,

In Augusta, N. Y. by Rev. Nathaniel Wright, Rev. Walter Bullard, preacher of the Universalist faith, to Miss Emily Curtis, daughter of David Curtis, Esq. of that place. In Boston, by Rev. Paul Dean, Mr. Richard Bugden, of Augusta, (Me.) to Miss Ann R. Dasher, of Boston.

DIED,

In Castine, on the 3d inst, DAVID HOWE, Esq. aged 70. Having had a paralytic shock about 7 years since, he gradually became exhausted and debilitated, until feeble nature required repose, and he willingly resigned his spirit "to God who gave it." He resided in this town upwards of fifty years, thirty of which he had been an active and industrious merchant, pursuing his business with an industry and attention seldom surpassed, and in truth it may be said, he was a man of the strictest honor and integrity, discharging his obligations to others with a punctuality rarely found. He was selected to fill the first offices in the gift of the town for many years successively, also as a magistrate for the county more than 20 years and to serve the town in the Legislature of Massachusetts. He likewise held a number of appointments under the General Government; and in all stations, and at all times, "acted well his part." In private life he was a useful and excellent citizen, and a valuable member of society which now join with an afflicted family to mourn his loss. He was followed to the grave by a large concourse of his fellow citizens, and by the Hancock Lodge of free and accepted Masons, over which he presided 11 years as Master. He was a firm believer in an universal Saviour, and so continued while reason lasted; and the fact being well known, he was permitted to die in peace unmolested by fanatics or enthusiasts, who too often visit the sick in their last and weaker moments, in hopes to gain proselytes by terrific menaces. [Comm.]

MARINE JOURNAL.

PORT OF GARDINER.

ARRIVED.

Nov. 13, Schr. John, Groves, Boston.
Nov. 15, Schr. Zealous, Trout, Boston.
Nov. 17, Schr. Mary, Cohasset.

SAILED.

Nov. 15, Schr. Don Quixotte, Caldwell, Salem; Olive Branch, Blanchard, Boston; sloop Relief, Philbrook, Salem.
Nov. 19, Brig Carroll, Richards, New-Orleans; schr. Catharine, Mason, Boston; schr. Zealous, Trout, Boston; Washington, Allen, Manchester; Commerce, Manning, Salem.

N. Y. O. F.

AT Masonic Hall, on Wednesday evening, Nov. 25, at 6 o'clock.

QUESTION FOR DISCUSSION.

Would it be good policy for the government of the United States to extend its patronage and support to the objects of the Colonization Society?

JOS. ADAMS, Scribe.

Nov. 21, 1828.

SINGING BOOKS.

P. SHELTON has for sale, the eighteenth edition of Bridgewater Collection of sacred music. This edition contains about twenty new pieces of music, of the highest repute. For sale at Publishers prices, by the dozen or single. Gardiner, Nov. 21.

NOTICE is hereby given, that the subscriber has been duly appointed administrator of all and singular the goods and estate which were of SEWALL BROWN,

late of Hallowell, in the county of Kennebec, yeoman, deceased, intestate; and has undertaken that trust by giving bond as the law directs:—All persons, therefore, having demands against the estate of the said deceased, are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to B. H. FIELD, Administrator. Hallowell, Nov. 11, 1828.

INSURANCE AGAINST

FIRE.

The Subscriber, Agent of the MANUFACTURERS' INSURANCE COMPANY in Boston, will insure Houses, Stores, Mills, &c. &c. against loss or damage by FIRE. E. F. DEANE. Gardiner, Nov. 21, 1828.

FOR PHILADELPHIA. Schooner DEBENTURE, (Capt. Collins, Master,) is lying now at Gay's Wharf, loading for the above Port, and will take freight or passengers if application is made soon. Apply to BOWMAN & PERKINS, Wm. R. GAY, E. G. BYRAM, & Co., or MASTER on board. Gardiner, November 12.

TIME TAKEN for 1829, is for sale at the Gardiner Bookstore. Oct. 31.

VALUABLE

SCHOOL BOOK.

PUBLISHED BY S. C. STEVENS, Dover, N. H. and for sale by P. Sheldon, Gardiner; Spaulding & Livermore, Hallowell; H. Spaulding, Augusta; Moore & Wells, Brunswick; Shirley & Hyde, Portland; C. Plummer, Bangor; Asa Barton, Norway; John A. Blake, Saco; J. R. Remick, Kennebunk, and by booksellers generally throughout the United States.

THE ANALYTICAL READER, Containing Lessons in Simultaneous Reading and Defining, with Spelling from the same. To which are added, Questions and References to an Appendix, containing sketches of characters, persons, and places alluded to in the work. By Samuel Putnam. Fourth edition.

From a large number of recommendations from literary gentlemen, the following are selected:

From the *American Journal of Education*.—"The Preface of this little volume contains several judicious and useful remarks, which evince the fruits of experience and attentive observation. The whole book possesses much merit."

"The first edition of this meritorious work was mentioned in our first volume, p. 318. The present edition is rendered still more acceptable by revision, and a greater neatness of execution. The plan of this work is of so useful a character, that we hope teachers will avail themselves of a perusal of it. We know of no course so well suited to make children thoroughly acquainted with the words of their own language, or to impart the advantages of correct, forcible, and appropriate expression."

From the Rev. Mr. Turner, formerly Pastor of the Universalist Society in Portsmouth.

"Dear Sir,—You will please accept my grateful acknowledgments of your polite attention in presenting me with a copy of the 'Analytical Reader.' I have long thought that a work of this description was necessary to the schools of our country; and the effort you have made to enlarge the acquaintance of our children and youth with their native language, is deserving of much commendation. I consider the plan and execution of your work, good, and sincerely hope it will be brought into general use in our schools, and be found to contribute to the promotion of science, and that the author may experience the pleasure, and receive the reward, which are due to meritorious exertions in the cause of literature. EDWARD TURNER."

Rev. Mr. Burroughs, Rector of St. Johns Church, Portsmouth, says:

"You have devised a most simple and excellent method to make a child understand what he reads, and to teach him to read well and to pronounce correctly. It appears to me, that a better elementary work for these purposes cannot be introduced into our schools."

Rev. Dr. Tyler, late President of Dartmouth College, says:

"The plan, which is new, appears to have been suggested by long experience in the business of instruction; and so far as I am able to judge, to be well adapted to facilitate the progress of learners. I should be gratified to see it introduced into all our primary schools."

Hon. Levi Woodbury, U. S. Senator in Congress, and late Governor of New-Hampshire, says:

"I have examined the Analytical Reader. The system you have adopted with undoubtedly tend to sharpen the attention of pupils, to strengthen their memories, and to bring into exercise, earlier than usual, their powers of judgement."

"With these advantages, the book certainly merits patronage in all our primary schools."

AN INTRODUCTION to the above is just published, by Whipple & Lamson, Salem, Mass. price 25 cts. and a SEQUEL, by Shirley & Hyde, Portland, price 25 cts. The three books can be had of either of the publishers, by the hundred, dozen, or single.

The following was addressed to the Publisher of the Analytical Reader, by Rev. James Towne, Preceptor of Rochester Academy, N. H., on his being requested to give a recommendation of the Introduction and Sequel:

"I thank you for the books which you send me. I highly approve of them, but do not think they need a recommendation from me or any other one. I presume the author is satisfied from the rapid sale of his books, that the public are sensible of their value, and willing to reward him for his labors. Teachers, especially, are under great obligations to him. It is hoped he will go on in the good work which he has begun, and in which he has been so successful."

Price of the Analytical Reader, 25 cents single; 2 dollars 40 cents per dozen.

LOST, between Stevens' Hotel, and Mr. Gardiner's, a pair of India Rubber Over Shoes. Whoever has found the same, and will return them to this office, shall be suitably rewarded. Gardiner, Nov. 17.

CHINA ACADEMY.

THE Winter Term of this Institution will commence on Monday the 24th inst. but under the direction of JOHN STEVENS ABBOT, A. B. in whose charge it has been more than a year past. From the high standing which this Academy has acquired, and from the success of Mr. ABBOT's exertions it is deemed sufficient to inform the public that the Trustees have extended their engagement with him, and for particular information to refer to Students who have attended his instruction. To afford suitable accommodation to the increased number of Students, it has become necessary to provide a larger room. A site affording a convenient common for exercise has been purchased by the Trustees—upon which a durable and commodious brick building has been erected, to which the school will be moved at the commencement of the approaching Term. Its vicinity to good boarding houses and the comfortable style in which it is furnished will render the school room unusually convenient, and is hoped, highly acceptable—especially at this season of the year. The Students have the free use of Globes and a library of well selected books.

EXPENSES.

Boarding, from one dollar to one dollar twenty-five cents, per week. Tuition, two dollars and fifty cents per Term, or twenty-five cents per week. Tuition in the French, three dollars and fifty cents per quarter.

There will be a public examination and exhibition of the students on the Friday preceding the commencement of the Term—the examination commencing at 1 o'clock, and the exhibition at 6 o'clock, P. M.

The Trustees of this Academy are notified that their annual meeting for the transaction of business, will be held at 9 o'clock A. M. of the same day, at the dwelling house of the Secretary.

A. MARSHALL, Secretary.

China, Nov. 3, 1828.

STATE OF MAINE.

Kennebec, ss.—To the Heirs at Law and all others interested in the Estate of CHARLES M. DENTON, late of Gardiner, in said county, deceased, Intestate.

WHEREAS Sanford Kingsberry Administrator of said county, an account of his administration upon the estate of said deceased, You are hereby notified to appear at a Court of Probate, to be held at Augusta, in and for said county, on the last Tuesday of December next, to show cause, if any you have, against the allowance of the same as made. Given under my hand at Augusta, this thirtieth day of September, A. D. 1828.

H. W. FULLER, Judge.

STRAYED from the pasture, a light red horse, between four and five years old, a little white about his forehead, a slight swelling on one of his fore feet. Whoever will return him, or give information to E. G. BYRAM, shall be suitably rewarded. Gardiner, Nov. 12, 1828.

VIOLIN & BASS VIOL STRINGS for sale at the GARDINER BOOK STORE.

POETRY.

We should suppose that the following was written for the latitude of a town not far east of this, where a similar event took place last year.

[From the Trumpet.]

THE MISSIONARY POTATO FIELD.

Good people all, draw near to me,
And hear my song uncouth,
Which boasteth not of poetry,
But of the naked truth.

In fair New-England there doth dwell
A Squire both bold and brave,
Who hopeth from the pains of hell
His precious soul to save.

But while he hopeth for a share,
In worlds of future bliss,
He taketh very special care
To get his share of this.

Our hero had a barren spot
Of acres more or less,
With weeds, and bushes, and what not,
O'errun through carelessness.

And how these acres to subdue,
His mind was long intent;
At length it came into his view
This method to invent.

A great revival in the place,
He help'd get up and foster;
Nor does this prove the man of grace
To have been an imposter.

Now rag'd the missionary zeal
To aid his pious board,
To beg and borrow, almost steal,
To lend unto the Lord.

And now our hero did propose
Unto the brethren dear,
To give this land, if so they chose,
To them for one whole year.

Provided that said brethren dear,
Would clear, and plough, and hoe,
And well manure, and make appear
Potatoes all the row.

And that the crop be dug and sold,
When it was fully grown,
For copper, silver, or for gold,
Which should not be their own.

But should be given up to men,
Who aim with pious strife,
For the poor heathen to obtain
The precious breath of life.

The hint took well; from heart to heart
The flame, like wild-fire, ran,
With holy zeal at once they start
To execute the plan.

Ploughs, oxen, loads of rich manure,
From all parts of the town,
Are driven on, both quick and sure,
By many a pious clown.

Soon is the barren made to bear,
All thrifty it appears;
Weeded and hilled with many a prayer,
And watered with pure tears.

It happened, in the following Fall,
Potatoes were quite cheap;
So they concluded, one and all,
Thence till the Spring to keep;

In hopes they might to market come,
A higher price to afford,
And they might gain a larger sum,
To lend unto the Lord.

A spacious cellar soon was dug,
With straw well lin'd around,
And the potatoes buried snug,
Some six feet under ground.

But when Spring came, lo! and behold!
Let it not be forgotten—
This sacred crop could not be sold—
Because it all was rotten!!

Whether the Lord did not approve,
So sent in wrath this rot:
Or whether he chas'd it in love,
Most truly I know not.

One thing I know; this land doth yield
To basket and to store;
And hath become a fruitful field,
Which barren was before.

And thus all wiley orthodox,
May free themselves from labors,
From tugs and lifts and toilsome knocks,
By taking in their neighbors.

But to which world such people go,
To heaven, or to hell,
Upon my word I do not know—
Ask Beecher—he can tell.

FRANKLIN ASSOCIATION.

PROCEEDINGS.

The Ministers and Delegates composing the Franklin Association, convened at the house of Br. John Simmons, in Dover, Vt. October 15th, and formed in Council, by choosing Br. DAVID BALLOU, Moderator, and Br. WILLIAM S. BALCH, Clerk.

Voted, To receive the "First Universalist Society in Winchester," (N. H.) into fellowship with this Association.

Suspended the business of the Council until after the public services.

ORDER OF PUBLIC SERVICES.

WEDNESDAY, A. M.

Prayer by Br. David Ballou. Sermon by Br. J. Brooks, from Matt. xiii. 45, 46. Prayer by Br. O. A. Skinner.

WEDNESDAY, P. M.

Prayer by Br. Wm. Bell. Sermon by Br. W. S. Balch.

Re-assembled in Council—heard reports from different Societies, and Voted, To adjourn till 7 o'clock to-morrow, then to meet in Fayetteville.

Wednesday evening, a meeting was held in Williamsville. Prayer by Br. W. Skinner. Sermon by O. A. Skinner, from 1 John iv. 10, 11. Prayer by Br. E. Sanborn.

Thursday morning, 9 o'clock. Met at Br. Johnson's in Fayetteville, and opened the business of the Council by prayer from Br. O. A. Skinner.

Voted, To appoint a Committee of three to draft a Constitution for this Association, limiting its boundaries, and present the same

at its next session. Brs. W. Skinner, Brooks and Balch were appointed on the above committee.

Voted, To receive the "First Society of Universalists in Windham," Vt. into fellowship.

Suspended business till after religious services.

THURSDAY, A. M.

Prayer by Br. J. Brooks. Sermon by Br. Wm. Bell, from Matt. xiii. 45, 46. Prayer by Br. Isaiah Boynton.

THURSDAY, P. M.

Prayer by Br. O. A. Skinner. Sermon by Br. W. Skinner, from Acts xx. 24. Prayer by Br. Brooks.

Again met in Council. Voted, That the Proceedings of this session of the Association, be published in the "Trumpet and Magazine,"—also, in the "Christian Intelligencer," accompanied by a Circular from the Clerk.

Voted, To adjourn this Association to the second Wednesday and Thursday in September, 1828, then to meet by divine permission, in Townshend, (Vt.) West village. Prayer by Br. W. Skinner.

DAVID BALLOU, Moderator.

W. S. BALCH, Clerk.

CIRCULAR.

To all the believers in God's impartial goodness, and to all to whom this Circular may come: To you, the members of the Franklin Association send friendly salutations of love and Christian fellowship:—Grace and peace be multiplied unto you, through the knowledge of God and our Lord Jesus Christ.

BELOVED BRETHREN,—

It has pleased the Father of our spirits, to permit us again to meet in Annual Association; to reciprocate the cordial interchanges of fraternal affections; to rehearse our works and labors of love during the year now past and gone; to refresh the hearts of each other by giving accounts of the prosperity of Zion's cause; and to consult upon measures best calculated to promote the common interests of mankind—their salvation from the thralldom of sin and misery, and introduction into the peaceful kingdom of the blessed Redeemer of the world. Eight ministering brethren were present, who did much to strengthen our hands and encourage our hearts in the work of the Lord. It was indeed very gratifying to meet with those engaged in the same work with us, who endure the same privations and hardships, experience the same joys and blessings, and mingle the feelings of our bosoms by unitedly offering the fervent ejaculations and grateful homage of our hearts to the unchanging source of all needed blessings.

Our meetings were well attended, especially on the last day. Multitudes assembled together from adjoining towns, who evinced, by the serious countenance, the heaving breast, and the trickling tear, the deep interest they took in the performance of the sanctuary, and the desire they cherished for the spiritual welfare of their fellow-men.

Much praise is justly due to the excellent choir of singers in Newfane, who attended us through all our meetings, and chanted the praises of "Almighty God, our Universal King," whereby our hearts were made to rejoice in ecstasies before unknown. While they mingled their harmonious voices, and tuned the coral symphonies, in transports of joy, we seemed to bid adieu to all terrestrial objects, and soar aloft to regions beyond the skies. May as much unanimity of feeling and harmony of action exist among them in all their advances in their delightful undertaking, as was witnessed during our association; and while they sing the dying love of the Saviour of the world, gladdening the hearts of the attentive listeners, may they too, taste its heavenly sweets on earth, and by faith look forward to that time, when

Though mortal tongues have ceased,
Immortal strains begin.

By reference to our proceedings it will be seen that two societies have been received into our fellowship, which proves that the spirit of inquiry is abroad, and that our brethren are exerting their powers to extend the knowledge of truth and the light of the gospel. Several other societies will, we trust, be formed in the vicinity previous to the next session of this association. To this subject we would call the attention of our lay brethren. In many towns they are backward in this duty because their numbers are small, and the doctrine unpopular. Our divine Master commenced and continued his ministry with but twelve, and we venture to say, that every town in the vicinity of the Franklin Association, can furnish twice that number. Shall we, then, continue remiss in our duty, and longer wear the mantle of darkness or hypocrisy? Better is a consciousness of having done our duty, than all the gaudy toys conferrable by man. We covet not the popularity of the world, but the spiritual benefit of mankind: may this ever be the characteristic of the doctrine we profess. The impossibility of obtaining preachers is frequently urged as an objection to the formation of societies. We acknowledge that in this vicinity, the "laborers are few;" but let our lay brethren form themselves into societies, and obtain fellowship; they will then be known, and by having proper reference, preachers can be occasionally furnished them, and the Lord of the harvest will bless all proper endeavors for the "increase of his government and peace."

When we contrast the former sessions of this Association with the present; the many discouragements which attended its formation and establishment, with the flattering appearances which now disclose its prosperity; and the lukewarmness of its

members, with their present zeal; we are convinced that our cause is rapidly progressing in these parts, and we are encouraged to persevere in our endeavors to extend the borders of Immanuel's kingdom, looking to our Father in heaven for aid and assistance. We have abundant reason to feel grateful that his blessing has ever attended our labors and made them successful in the advancement of truth and piety. And we fondly cherish the hope that when a few years more have rolled over our heads in their annual rotation, we shall see truth reigning triumphant over error, light over darkness, holiness over sin, and the spirit of love over all the depravity of the human heart; at which time brother will no longer contend with brother, but sectarians cease to strive about creeds and modes of faith, and cast them, like idols of gold and silver which they have too long worshipped, as hurtful promoters of divisions, "to the moles and to the bats." Then will the love of God extend from heart to heart, and the pure religion of Jesus be known and experienced by all the sons and daughters of humanity.

Finally, brethren, let us watch, stand fast in the faith, be strong in the Lord, and quit us like men; willingly submitting to the various scenes of life in hope of greater joys hereafter. And while many are aiming to adorn themselves by their doctrines; be it ours to adorn the doctrine of God our Saviour, in all things, by leading "quiet and peaceable lives in all godliness and honesty;" showing forth the beauty of holiness by actions correspondent with those enjoined in the scriptures of truth. May we at all times, and under all circumstances, "walk in wisdom toward them who are without, redeeming the time;" having "our speech always with grace seasoned with salt, that we may know how we ought to answer every man, giving a reason of the hope that is in us with meekness and fear. And the very God of peace be with us and bless us all, and teach us in whatever state we are, therewith to be content; that we may know how to be abased and how to abound: And, at last, may we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

Per Order, W. S. BALCH.

DEACON SLOW.

Deacon Slow had three sons—it is unnecessary to mention his daughters—who were, as deacons' sons are apt to be—the deuce only can tell why—very roguish. They were in the habit of poking fun at an old ram, who endeavored to make his share of the sport, by the butting them over, a kind of fun which he often manifested a disposition to play off upon the Deacon, as he marched down to salt the flock—for these were duties to which he paid strict attention, as he was exceedingly humane, except when he was made very wroth, on which occasion his anger would burn like a furnace seven times heated. Now the Deacon's sheep pasture was upon the Shawheen river, which is narrow but deep, and the pasture terminated in a precipice which rose fifteen feet above the water and shelved over it, as a beetle-browed house hangs over a narrow street; and the boys, after they had exhausted all other fun upon the ram, were in the habit now and then of squatting upon the edge of the precipice, and darting a hat at him, upon which he would come with blind fury thereat. The boy who held the hat, could easily leap aside, and the exasperated ram was quickly cooled by a plunge headlong down the precipice, into the stream. At this trick they were one day caught by the Deacon, their father, who took them into a thicket close by and anointed their backs thoroughly with the oil of birch—an excellent application in such cases made and provided. It is not always effectual however, and in this case the disease was not cured, as the boys were a few days after waiting round the place in order to repeat the joke upon the unsuspecting and innocent ram; but on beholding their father coming at a distance with his basket of salt, they hid in the thicket which they had so good occasion to remember. Slowly came Deacon Solomon Slow, and after he had scattered his salt, he stood upright and tho't within himself, that it would be amusing to see the ram bolt over the precipice into the river. He saw no one nigh—how should he, when the boys were hid in the bushes? and taking off his broad-brimmed hat, he made demonstrations, which at once attracted the notice of the lord of the flock, who set out as usual in full speed. The Deacon had squatted close to the edge—and, as he saw the ram bounding along, he pictured out to his fancy, for Deacons have fancy, the ridiculous figure the silly sheep would make, bounding with a splash into the water—he began to smile—the ram at last came close, on the fierce charge, more enraged as the hat was larger than common—the Deacon grinned outright, but in the midst of his delight and the ram's ridiculous appearance, he forgot to jump aside, and the beast butted him over with a splash into the water where he meant the silly sheep should have gone. The boys ran out clapping their hands and shouting "you've got it, dad—you've got it, dad," in all the ecstasy of revenge. Deacon Solomon Slow crawled out from his bath with a visage longer than he had ever worn before. This was his last smile. He was afterwards called Deacon Solom in by his neighbors, among whom he lived and died at a venerable old age.

PROPOSALS for publishing by subscription, the *ANCIENT HISTORY OF UNIVERSALISM*, from the time of the Apostles to its Condemnation in the Fifth General Council, A. D. 553, together with an Appendix, tracing the doctrine down to the era of the Reformation. By HOSIA BALLOU, 2d. Pastor of the Universalist Society in Roxbury.

Some notice of the plan of this Volume may be expected. It is purely *historical*; it begins immediately at the close of the New Testament, so as to pass in review all the other Christian writings extant of the early ages; it is from these original authorities that the account is for the most part gathered and composed; the narrative, it is believed, is complete, to the Fifth General Council in A. D. 553, containing all the information now accessible, concerning Universalism in that period; and there is interwoven a pretty full account of the views entertained the meanwhile, by the Christians in general, both Catholics and Heretics, concerning the future state.

In the Appendix, which forms but a small part of the Volume, the plan is different, as a regular and connected history of Universalism from the Fifth General Council to the Reformation, is now unattainable. Here, nothing but a sketch is attempted, pointing out those traces of the doctrine which the author has discovered in the course of his reading.

CONDITIONS:

I. The work will be printed on good paper, with a good small pica type, in a duodecimo volume of nearly 350 pages.

II. The price will be \$1.20, bound and lettered; or \$1.00, in boards.

III. Agents who will become responsible for the price of six copies, shall be entitled to the seventh, gratis.

IV. The work will be put to press as soon as 1000 subscribers shall have been returned to Messrs. Streeter & Whittemore, at the Trumpet and Universalist Magazine Office, Boston, or to the author, Roxbury, Mass.

Roxbury, August 22, 1828.

Subscriptions received at this Office.

PROPOSALS for publishing by subscription, the *MODERN HISTORY OF UNIVERSALISM*, commencing at the time of the Reformation, and extending to the present time. By THOMAS WATTEMORE, Pastor of the First Universalist Society in Cambridge.

This work is not a discussion of the doctrine of Universalism; but a *history* of its progress, notices of the authors and preachers who have defended it; of the works in which it is found; and the opposition with which its defenders have met, &c. &c.

It will embrace a brief notice of the Anabaptists, among whom this doctrine was propagated about the time of the Reformation; of its spread and propagation in England previously to the commencement of A. D. 1700; of the principal writers on this subject from that time; and particularly of the rise of the Universalists, as a sect, under the preaching of James Relly. A full history of American Universalism will be given, containing a view of its commencement through the labors of John Murray; the difficulties at first encountered; the conversion and subsequent course of Elihu Winchester; the history of the General Convention, and the rapid spread of the sentiment in the United States.

CONDITIONS:

I. The work will be printed on good paper, with a good small pica type, in a duodecimo volume of nearly 350 pages.

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Cambridge, August 22, 1828.

Subscriptions received at this Office.

NEW AND IMPROVED

SPELLING-BOOK.

JUST published by Richardson & Lord, Boston, *The National Spelling-Book*, and Pronouncing Tutor; containing rudiments of Orthography and Pronunciation on an improved plan, by which the sound of every syllable is distinctly shown, according to Walker's principles of English orthoepy. With Progressive Reading Lessons. Designed for the use of Schools in the United States. By B. D. FENNEX, Principal of Adams Grammar School, Boston.

This work has been introduced into all the Boston Public Schools, and recommended by the Vermont State Commissioners for use throughout that State.

From Rev. Jonathan Homer, D. D., of Newton, Mass.

There appears to be but one judgement concerning Mr. Emerson's National Spelling-Book, that, in the whole view of it, it is excellent, and superior to all others. I have no occasion, after so many approving testimonials, to enter into detail of its particular and valuable qualities. Be it sufficient to say, several Authors or Compilers have done well; but Mr. Emerson has surpassed, and in my opinion, has far surpassed, all who have preceded him in this country.

For sale by P. SHELDON, Gardiner, by the hundred, dozen, or single copy. School Committees or Instructors who may wish to examine the work, will be supplied with a copy gratis on application to the Publishers, or to P. Sheldon.

Booksellers, Instructors, and School Agents can obtain the above Spelling-Book of P. Sheldon, in Gardiner, on precisely the same terms as they can of the Publishers in Boston.

BOOKS AND STATIONARY Y.

P. SHELDON.

HAS just received at the GARDINER BOOK-STORE, a new supply of Books & Stationary, making his assortment very complete—comprising nearly every thing in that line that is called for in this country. Traders, Schools, Instructors, or other persons, will be supplied at as low rates as any other Bookstore in this part of the country.

P. S. has also a great assortment of

CUTLERY

AND
FANCY ARTICLES,
Particularly Rodgers' Silver Steel, and other fine Penknives, Razors, &c. &c. &c.

Also a large supply of

ROOM PAPERS,

of all prices, among which are a few sets of *Elegant Views*, very appropriate for Entries and Parlors.

Gardiner, Oct. 10.

CHEAP BIBLES AND QUILLS.

P. SHELDON has for sale a large assortment of Quarto and small BIBLES, very cheap for CASH. Some of the quartos as low as 2 dollars. 50 cts. and some elegantly bound with plates at less than auction prices. Bound in gilt morocco, with plates, and as low as 3 dollars. 50 cts.

Also a large lot of superior RUSSIAN QUILLS, at 20 per cent less than auction sales.

As usual a great variety of Books, Paper, Stationery, &c. &c. on the most favorable terms. Oct. 21.

NATIONAL READER.

RECENTLY published and for sale by P. SHELDON, Gardiner, the *National Reader*, a reading book for the higher classes in Schools and Academies, by Rev. J. Pierpont, of Boston, compiler of the highly approved American First Class Book, &c. The *National Reader* is intended to be in American schools what the English Reader is in the schools of Great Britain. It is extremely well adapted to the purpose for which it is designed, and is rapidly superseding the English Reader. The superintending Committee of schools in Gardiner have directed the use of the *National Reader* in the schools under their care.

Nov. 23.

GARDINER HOTEL.

THE Subscriber, (formerly of the Lafayette Hotel, Boston,) has taken the above spacious and commodious establishment, a few doors north of the Bank, in the flourishing town of Gardiner, in the State of Maine. It is now fitted up for the reception of company, and in a style inferior to no establishment in the State. The House is new, and well built in the modern style, and well divided into spacious and convenient apartments. The furniture is entirely new, and of a superior quality, and every provision has been made for the convenience and comfort of guests.

Connected with the establishment is a large new Stable and Shed, not excelled for convenience by any in the country. There is also an Ice-house and a convenient Bathing-room where cold and hot baths can be had any hour of the day, and likewise a splendid Hall for the convenience of public halls and parties.

The Subscriber hopes by assiduous attention to his employment, together with ten years experience he has already had, and the exertion of a reasonable ambition to please and accommodate, he shall merit a proper share of the public patronage. The utmost attention will be paid to the supplying of the tables and bar in the best manner, and those who may please to call at this House for entertainment may be assured of good treatment and the best attention.

THOMAS STEVENS.

Gardiner, October 3, 1828.

CHEMICAL EMBROCATION,

OR

WHITWELL'S

ORIGINAL OPODEDOC.

FOR Bruises, Sprains, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Limbs, Chills, Chapped Hands, Stings of Insects, Vegetable Poisons, or any external injury. Recommended by one of the first Physicians in the United States, whose certificate, as well as those of numerous respectable individuals, accompany each bottle.

CAUTION.

It is greatly to be deplored, that as soon as any important improvement or discovery is made in Medicine, the community must be cheated, and the inventor, in a degree, deprived of his just reward, by a host of servile imitators, (instigated by envy and self interest) imposing their spurious compounds on the public, as a substitute for the genuine article, thereby tending to bring such improvements into disrepute, and even utter contempt. Such instances are so numerous, that it is judged by many that all deviations from the common course are unimportant, unless followed by a train of imitations, counterfeits and impostors. Therefore be sure that you receive Whitwell's Opoedoc, or you may be most wretchedly imposed upon. Price 37 1-2 cents.

FOR VOLATILE AROMATIC SNUFF—For many years celebrated in cases of catarrh, head ache, dizziness, dimness of eye sight, drowsiness, loss of spirits, hypochondria, nervous weakness, &c. &c.—it is most fragrant and grateful to the smell, being mostly composed of roots and aromatic herbs. It is absolutely necessary for all those who watch over or visit the sick. Price 50 cents and 25 cents.

FOR WHITWELL'S BITTERS—A most efficacious and wonderful cordial medicine, for dyspepsia, jaundice, sickness of the stomach, flatulence, want of appetite, &c. They give a tone to the solids, enrich the blood and invigorate the whole system. No tavern should be without them. Price 12 1-2 cents a paper. *JARRIS' Bileth Pills* are highly important in all the above complaints, and should in most cases be used with the Bitters.

FOR BALSMIC MIXTURE, or INFIRMARY COUGH DROPS—one of the best compositions ever used for coughs, colds, asthma, and all disorders of the breast and lungs. Price 25 cents.

Sold at the Boston Infirmary, corner of Milk and Kith Streets; and by its Agent, J. B. Watson, Gardiner, (Me.)

1y-29

GARDINER IRON COMPANY have for

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Mill Cranks, Rims and Spindles; Iron

Knees, Stanchions, Cogs and Shives, Windlass Necks, Hawse Pipe, Cap-

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Castings will be furnished at the shortest notice from any pattern that may be required, on the most liberal terms.

Their Machine Shop is well calculated for fitting and preparing all kinds of machinery.

Orders for any of the above addressed to the subscriber will meet with immediate attention.

JOHN P. FLAGG, Agent.

Gardiner, Nov. 1, 1828.

KENNERCOT, &c.—To the Heirs at Law and all others interested in the Estate of NATHAN BRIDGE, late of Gardiner, in said county, Esq. deceased, testate,

GREETING.

WHEREAS JOSEPH B. BRIDGE, Executor of the last Will and Testament of the said deceased, has presented for allowance to the Judge of Probate of said county, an account of his administration upon the estate of said deceased. You are hereby notified to appear at a Court of Probate, to be holden at Augusta, Me. on the 2d day of December next, to show cause, if any you have, against the allowance of the same as made.

Given under my hand at Winslow, this twentieth day of October, A. D. 1828.

H. W. FULLER, Judge.

FOUND.

ON Gardiner's wharf a pocket book, containing a small sum of money. The owner may have the same on proving property and paying charges, by applying to

HENRY ADAMS,

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